

A *Hy Proble N. 7. 10465*
POETICAL ESSAY
TOWARDS AN
EPITOME
OF THE
GOSPEL
OF THE BLESSED
JESUS.

*Nec verbum verbo curabis reddere, fidus
Interpres: nec defilies imitator in arctum,
Unde pedem proferre pudor vetet, aut operis lex.*
Hor. de Arte Poet.



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To the R E A D E R.

TO say nothing of this Essay, might perhaps argue me of pride, and putting a slight upon the Reader; to say much, of vain-glory, and setting too great a value upon my Verse, or the Prose wherewith I would recommend it.

The concealing the Author's name, may bring his little Work into suspicion, as if it were a Birth of which the Parent is ashamed; for otherwise it may be imagined that my vanity would be uniform to its self, and would cause me to own what it made me think worth the Printing.

But in things of this nature every Man is guided by his particular fancy, and it is mine, that whoever gives his name to the Criticks, does as good as send them a challenge, and dese them to find fault with what he has done: for my part, I have not leisure to contend for the propriety of every expression, or the justness of the sence, which I have put upon holy writ; yet I may say, 'tis what I thought I found there in other words; and this being pen'd only for my private satisfaction, I took no pains to see if others were of the same mind with me; nor can I charge my misprisions to the account of any Commentator.

But as I should be sorry to bring upon my self the guilt of misleading any one that trusted to my sentiments; so it would be a great rejoycing to me, and I should obtain my end in making this publick, if, like a weak ray; it might but lead to that Fountain of Light and saving Truths, from whence it issued, and which cannot but guild the very Clouds that are drawn over it by my unskilful Hand: an attempt to illustrate these sacred, many of them Eternal verities, would

To the Reader.

be to hold a Candle to the Sun, or to enamel a Diamond: I pretend to no more than, as an Index, to invite to the perusal of what is contained under such excellent Heads, as cannot but occur in this abstract.

I have endeavour'd a continued Poem, and possibly the Reader may find a connexion of the whole by transitions not very obscure.

If the Twenty third Chapter proves to be a Satyr against some sort of Men, I hope they that observe the Parallel will not be severe upon my version; if any that look into it have made themselves parties, I cannot help their falling into the way: I aim'd at no body, I have received no provocation, neither would I give any: I at first only used the Christian liberty of free thought; which I had still kept to my self, if I had believed it could do any mischief in the world, either in giving just scandal, or breaking the peace of that community, for the maintaining which every one ought to contribute his Talent, and his Prayers.

I wrote in charity with all Men, and at that time of the year, when in all Ages, succeeding the Nativity of our Blessed Saviour, the acts of Charity have been most attended to, and cultivated with the greatest ceremony.

I shall add no more than what it may be is obvious, that I have taken St. Matthew Chapter by Chapter, and gathered the most remarkable passages out of the other Evangelists, as they seem'd for time, coincident with, or prior to any part of St. Matthew's Divine Record.



An ESSAY towards an EPITOME of the
GOSPEL of the BLESSED JESUS.

Father of Lights! assist me from above,
Whil'st I recount the wonders of thy love,
That love, which lay in Night and Mystery,
'Till the Day-star brought comfort from on high, } James 1. 17.
(The tydings of Salvation drawing nigh) } John.

That Phosphor shew'd the yielding of the shade,
The Sun of Righteousness our clear day made. Mal. 4. 2.

At sundry times, in divers ways, thy Grace
Before had visited fal'n Mortal Race, Heb. 1. 1.

Thy Prophets, like thick Stars, adorn'd the night,
They now are drown'd in the large source of light.

When the just fulness of the time was come, Eph. 1. 10.

Our Sun rose not from Seas, but from the Virgins womb.

For us this Child was born, to us God's Son is giv'n Jsa. 9. 6.

The greatest Boon to Earth, and Gift of Heav'n:

Angels to see it clapt their Wings, and Sung, Luke 2. 13

And the enlight'ned Air with Anthems rung;
Glory to God, peace and good will on Earth, P. 14.

Were the choice themes peculiar to this Birth;

The Shepherds, and the Wise-men saw his ray, Mat. 2. 11. &

Which led them where the Infant-glory lay; Luke 2. 8.

To th' Consecrated Stable of an Inn Luke 2. 16.

This Pilgrim came, who travel'd for our Sin.

All Prophets until John, did Christ declare, Mat. 11. 13.

He, and devout old Simeon saw him here; Luke 2. 25.

This Consolation Simeon had in view,

The reveal'd Promise he with joy found true,

He saw th' Anointed e're Death clos'd his Eyes; P. 26.

Sings his Dimittis, and goes home and Dyes; P. 29.

" To a great Age he happily arriv'd,
 " Who thus the misery's of Age surviv'd.
v. 37. *Anne* this reward had for *pure widowhood*,
v. 38. She her *Redeemer* early understood;
 " The Spirit Printed in her spotless Breast
 " Those notices, whereby she made the test.
v. 46. Now he begins to shew himself Divine,
 His opening Glory's in the *Schools* do shine;
 " But by degrees he to the World is shown,
v. 48. 49. 50. Nor is his function yet t' his Mother known.

Mat. 3. To grace the Ministry of *John* he stays,
v. 13. And till his being Baptiz'd keeps in his rays;
 But then the Heav'ns the shouts of Angels rend,
 The *Holy Ghost* does visibly descend,
 The Son of God doth Eccho through the Air,
 Myriads of Spirits his great Name declare.

Mat. 4. Satan makes the last effort of despair;
Gen. 3. 15. His Kingdom, *threatned the first day of's Reign*,
 He now saw falling to decay amain,
 He knew 'twas fruitless, yet must bite his Chain;
 Therefore he does all his Temptations lay
Heb. 2. 10. The *Captain of Salvation* to betray,
Mat. 4. 2. He watcht his time, found him with Fasting faint,
 " (Yet surely then ev'n Man hath most of Saint.)
 First he attempts him with great policy,
v. 6. And his reliance on his God doth try,
v. 7. But he is silenc'd by a quick reply:
2 Cor. 4. 4. The *God of this world*, doth for his last blow,
Mat 4. 9. Offer him all the Empires here below,
 The God of Heav'n, who their Foundations laid,
 By these poor trifles could not be betray'd;
 The Prince of fallen-lights retir'd with shame,
Heb. 1. 14. And 'bout their Master *Ministring Spirits* came;
Mat. 4. 12. To Galilee he goes in holy Flame:

Dev'ls

Dev's and Diseases fly before his Word,
 And the most Rebel Pow'rs, confess the Lord:
 Four Spiritual Vicegerents here he chose,
 His Laws and Heav'nly mission to disclose.

V. 23.

V. 18.

Here the first transcript of those Laws he shows :

Mat. 5.

He makes it plain they'r for our good design'd,
 That Blessedness is to obedience joyn'd,
 With a *Meek, Righteous, Patient, Peaceful* mind.

a V. 3, ad
V. 12.

He cleer'd the Moral Law, or natural,
 (As in him was fulfill'd the typical.)

V. 17.

The *Pharisees* had long usurp'd the *Chair*
 Their Glosses did the Statutes force impair
 It's reinforcement was our Saviour's care.

Mat. 23. 2.

To prevent Sin he took it at the head,
 And check'd those thoughts which all its fally's led.

Anger, and *Lust* with a committing Eye
 (Those Embrio's of Sin) he bids us fly.

Mat. 5. a 22.
ad 26, 28, &
29.

Divorce he regulates, enacts this Law,
 But for Adultry none from Wives withdraw.

V. 32.

A prescript 'gainst *false Swearing* was in force,
 All kind of Oaths he banish'd, from discourse.

V. 33.

Severe retaliation he withstood,

a 34, ad 37.

For Evil he enjoin'd returns of good,

a 38, ad 42.

To *love our Enemies*, and *wish them well*,

V. 44.

To strive in goodness like our God t' excell,

V. 45.

God, who communicates his *Sun* to all,

Sic Sen. de Be-
neficiis.

Whose welcom show'rs ev'n on the unjust fall.

Et sceleratis
Sol oriuntur.

Alms free from pomp, *Pray'rs* from Hypocrisy,

Mat. 6.

He bids us give, and use, in privacy,

a V. 1, ad 6.

Least our reward, here, in applause should lye:

He shews us *where*, and *how* we ought to Pray,

V. 6, & 7.

And doth a perfect Form before us lay:

a 9, ad 14.

Teaches to keep our *Fast* untō the Lord,

V. 16.

And not by sullen Face Proclaim't abroad:

*Saris amplum
alter alteri The-
aurum sumus.*

V. 19.

V. 20.

V. 23.

V. 24.

V. 25.

V. 33.

V. 34.

** Quid enim ne-
cesse est mala
accipere, & sa-
tis cito patienda
cum venerint,
presumere.*

*Est sine dubio
stultum quia
quandoque sis
futurus miser, ef-
se jam miserum.*

Sen. Ep. 24.

V. 26.

V. 28.

V. 30.

" Secresie Love, Religion that requires;
 " Who would in either happy be, retires,
 " Each by himself, with th' object of his love
 " Sufficient *Theatre*, or Church, may prove:
 " They who act to the World with Pomp and show;
 " Those Secret Charms and Blessings rarely know;
 " Yet though themselves cannot the pleasure find,
 " They provoke others to be good, and kind.
 We're taught to slight the per'shing Goods below,
 And seek them where th' Eternal Fountains flow.
 Christ proscribes Avarice, that Lust oth' Eye,
 From Christian confines forces it to fly,
 Directs on *God*, not *Mammon* to rely;
 To trust his Providence, who *Life* did give,
 Nor will with-hold what's requisite to live:
 To seek *Heav'n's Kingdom*, *Righteousness*, its way,
 Then these refreshments he'l before us lay.
 Our future ills we should not * antedate;
 But set our strength to bear the present weight.
 Each day yields pain enough of its own store,
 Surely we need not lay about for more:
 But yet what e're our present pressures prove,
 We may have pow'r to bear them from above;
 If we are sinking, God will them remove.
 Want is the chieftest ill we feel, or fear;
 But the most helpless Creatures are Gods care,
 Witness those thoughtless Animals o'th' *Air*.
 God spreads their Table on the fruitful Ground,
 Where the untreasur'd Seeds lye scatter'd round,
 He feeds, he decks them out with painted Wings,
 And supplies Vegetables from hid Springs.
 He gives the Verdure to the Grassy Field,
 And the enamel to the Flow'rs does yield:
 Their various Colours his free Pencil drew,
 He keeps them fresh steep'd in the Morning Dew.

He gives (though he don't satisfy desire)
 What e're the natures of his Works require:
 He who has made us knows our needs the best:
 Let's trust in God, and he will do the rest.

V. 32.

We're taught t' avoid the cens'ring other Men,
 Least the same *Measure* be return'd again,
 Nor can our greater faults escape their note,
 While we bespatter them with open Throat.
 Where we advise, or give, he bids us weigh;
 That neither may be idly thrown away:
 For what we want, with Faith in God to pray;
 For if a Mortal Father pity bears
 To's hungry Child, who asks for *Bread* with Tears,
 Much more our Heav'nly Father kindly hears.
 If we *ask* dayly Bread, *seek* Spiritual Grace,
 Or *knock* against the Door of Heav'n for place,
 He gives, he grants, he opens to our cries,
 And nothing to our fervent Pray'r denies.
 " Much of this pow'r of Pray'r Nature conceiv'd,
 " But now it with assurance is believ'd;
 " And that old Text, *do as you would have done*,
 " A confirmation from his Word hath won.
 " Of future State Nature was in the dark,
 " Under the Law 'twas *Vailed* like the *Ark*:
 " *Immortal Life* our Saviour brought to view,
 " And its unbeaten Path did plainly shew;
 But yet he tells us, difficult's the way,
False Prophets will attempt to make us stray,
 Him we must follow with much pain and care,
 And of those *wolves in Sheep skins* clad beware:
 Works the Criterion are, whereby to know
 Whether they'r real, or meer mask and show.
 Not ev'ry one that's long, and loud in Pray'r;
 But he who doth Heav'n's Will, in Heav'n shall share;

Mat. 7. 1.

V. 2.

a 3, ad 5.

V. 6.

V. 7.

V. 9, 10, 11.

V. 7, 8.

V. 12.

Exod. 40. 3.

2 Tim. 1. 10.

V. 13.

V. 15.

V. 16.

V. 21.

Their

- V. 22. Their great pretences will appear but thin;
 V. 23. Though Zealots they shall have the price of Sin.
 V. 26. On yielding *Sand* they build a stately Pile,
 Where ev'ry Wind makes sport with all their toyl:
 V. 24. The 'Righteous on a *Rock* Foundations lay,
 Their well-wrought Fabrick never shall decay;
 Firm against all assaults of Wind and Rains;
 For Christ, their Rock, his Edifice maintains.
 " Thus the great Oracle with clearness taught,
 " And that hid knowledge unto Nations brought,
 Luke 10. 24. " Which *Prophets* strove to look into in vain,
 Colos. 1. 26. " And *Ages* had expected long with pain:
 " These Truths with num'rous beams of goodness join'd,
 " Enlighten the dark corners of the mind.
 Thus having fill'd Men's minds, his second care
 Is that their Bodies in his help should share,
 John 2. 11. And at a *wedding* this doth first appear. }
 " He did for mirth as well as want provide,
 " While he by Miracle their Wine supply'd.
 " By double Sanction Marriage proves Divine,
 " In the first Gift of Woman, now of Wine.
- Mat. 8. 6, 33. *Palsie*, and *Leprosie*, those mocks of Art,
 > At the most pow'rful means, his Word, depart.
 V. 15. His touch remov'd the *Feaver* from the Veins,
 He did but feel the Pulse to end the pains.
 In two poor wretches Satan held his Throne,
 Mark 5. 9. Keeping them under by's black *Légion*;
 Long had they revell'd in their harrast Land,
 But quit their Conquest at his sole command.
 P
 Mat. 8. 33. *An Herd of Swine* are giv'n them for their prey;
 " Thus doing hurt they go more pleas'd away.
 Our Saviour further still his pity shows,
 Luke 7. 12. And hears the *Widow's* cries, relieves her woes;
 His *Mother's onely Son* left her alone,
 She mourn'd her loss, the joy of life was gone;

Life to her Son, the Son to her he gave,
Mocking the jaws of the expecting Grave.

Whilst he was hast'ning at the *Ruler's* Pray'r, *Mat. 9. 18.*
His Daughter's mouldring House of Clay t'repair,
His Virtue t'a believing Woman flows, *Luke 8. 46.*
 Whose Bloody Flux Art did in vain oppose, *V. 43.*
 " Although amidst a pressing croud he stands, *V. 45.*
 " He feels her Faith more than an hundred Hands;
 " How much soever that did from him drain,
 " Enough to Cure the World did still remain.
 They who had clos'd *Jairus* his Daughter's Eyes, }
Laught when he said, behold asleep she lies! *Mat. 9. 24.*
 " But were confounded when they saw her rise;
 " She rose to meet her King, and shall again,
 " At his more pompous coming to his Reign.
 " Those two *Blind Men* whose Eyes he did restore *V. 27.*
 " The Light, Eclips'd by filme, had seen before;
 " But now a new-born Sun more brightly shin'd;
 " And yet perhaps to that they still were Blind.
 His wonders the *Dumb* Spirit did express, *V. 32.*
 And soon the silent *Fishes* do no less. *Mat. 14. 17. 33*
 " Thing most insensate duller Man upbraid *Mat. 15. 34.*
 " At his command ev'n Stones would have obey'd, }
 " And *Bread* of their reformed substance made. *Mat. 4. 3.*

Now he his Deputies does reinstate *Mat. 10.*
 In Empire uncontroll'd by *Hell* or Fate; *Mat. 16. 18.*
Twelve were those Spirit'al Hero's, whom he chose, *Mat. 10. 1.*
 Dev'ls and diseases trembling pow'rs t' oppose;
 With large Commission he does send them out,
 To deal his common Grace to all about:
 " Thus he his Kingdom carefully divides,
 " For all by'mself, or Ministers provides:
 He bids them offer terms to *Is'el* first, *V. 6.*
Is'el which for Heav'n's darling had been Nurs'd.

That

- v. 13. That they the *worthy* should salute with *Peace*;
 From importuning the unworthy cease.
 v. 16. They should not trust unguarded innocence, }
 But take to't Wisdom for its best defence, }
 Under the covert of omnipotence.
 Serpentine Wisdom, Dove-like puritie;
 Without th' Almighty's shield will useles be.
 He furnisheth with wards against all blows,
 Who ev'ry thrust, and diff'rent posture knows:
 Yet doth not always Miracles engage,
 v. 23. His Saints should *flee* when persecutions rage:
 Though God assist not in a noted way,
 Yet he the Plot for their escape may lay.
 But should th' insulting Enemies prevail,
 Their malice of the wish'd success will fail.
 v. 28. Death is the greatest mischief of their hate, }
 Such death can't punish, or annihilate, }
 But does to everlasting life translate:
 God only can the Soul to pain confine;
 Eternal freedom comes from their design.
 In a good cause who would not chuse to dye?
 The ill of death ith' circumstance does lye.
 For God, or for one's Country to expire,
 Is the ambition of a noble Fire.
 His Soul has little of th' orig'nal heat,
 Who'd in a just, though dangerous cause, retreat.
 Who danger seeks too much, his courage boasts,
 'Tis but a tempting of the Lord of Hosts:
 He to such straglers promis'd no supply,
 They'r but the Martyrs of their vanity.
 v. 34. *Peace*, the first blessing of a prosp'rous Reign,
 In an unsetled Kingdom's fought in vain:
 Till Christ our Monarch, is own'd absolute,
 Each for his priviledge will hold dispute;
 v. 35. Parents and Children divers factions head,
 With zeal the Armies for the cause are led.

From

From Rights; and Life, see the malignants hurld,
 T' attend their Sovereign in the other World;
 Happy the sufferers on the Loyal side,
 For them their Royal Captain fought, and dy'd;
 Through him we more then Conquer, though oppress'd;
 And take the Garland in Eternal Rest;
 There our imperfect Services, sincere,
 Immense *Reward* shall through his merits bear.

V. 42.

To *John*, the *Messenger* of Peace from Heav'n,
 An earnest of his pay by Christ is giv'n.

Mat. II. 10.

" To firm assurance many' a Man pretends,
 " The doubt of his our Saviour's plaudit ends.
 " The World for such a Vision who'd not give?
 " And till th' expected hour *in Prison* live?
 " The Soul would be enlarg'd to Heav'n, its home,
 " By inchoation of the blis to come:
 " To such a ground of hope none may pretend;
 " Yet lesser lights shall reach that glorious end:
 For Jesus proffers to unloose those Chains,
 Which tie us unto Sin, that *source of pains*.
 The lab'ring with their Sins he doth invite,
 Because his *Yoke is easie, burden light*.

V. 2.

Lerna mala-
rum.

He shews that God doth Humane wants regard,
 And that necessity's from nothing barr'd,
 Which the *Jews* cavill'd when they saw, and heard.
 The *wither'd Hand* restor'd gave them a blow,
 Yet whence it came the faithless would not know;
 But fancy Satan would himself or'ethrow.

Mat. 12. ad
V. 8.

He shews that Sins repented pardon find,
 But what are to Blaspheme the Holy Ghost design'd:
 But yet he cautions us with tender care,
 That we of *ev'ry idle word* beware,
 Words which lose Heav'n, and often here ensnare;

V. 10, & 13.

V. 24.

V. 31.

V. 36.

V. 37.

- V. 34. They issue from *the Heart*, the Fountain head,
As is the Spring, such streams about are spread;
Except Repentance all doth purifie,
V. 36. For them at *Judgment* large *accounts* will lye.
V. 44. He marks the danger of relapse in Sin,
V. 45. Sicknefs, and Fiends return much *worse* agen.
T' encourage Righteousnefs, he doth declare,
V. 50. *who do his Fathers will* his Brethren are,
And shall paternal Blessings with him share.

- Mat. 13. God doth his Sacred Seed to all divide,
* 3, ad 9. And would have the whole World in Christ ally'd;
The product is according to the Ground,
He casts his Seed to all the Furrows round,
But strength in few to ripen it is found.
Satan, their nat'ral hardnefs, or acquir'd,
Will disappoint the Harvest long desir'd;
Yet still God's ready with his proffer'd Grace;
Till it to obstinacy yields the place;
Judicial hardnefs then succeeds to theirs,
And they are wholly left the Devils shares:
* 13. & 14. They then are blinded 'cause they would not see,
The greatest light to them will darkness be.
V. 16. But oh! how *Blessed* are tho'e open'd *Eyes*,
That see this Truth, and Worship where it lyes!
V. 32. From small beginnings Truth doth strangely thrive,
Where they to propagate it's Seed do strive,
In the prepared Soyl does quickly rise,
Adorns the Earth, and reaches to the Skies;
It's way *like Leaven*, through the whole it makes, V. 33.)
Which thence a wholsom Saviour freely takes,
The Son of *Man* imparts this *Seed*, this *Leav'n*, V. 37.)
By which we're siled Sons of God, * *in Heav'n*:
Whilst *Angels* drive the rest to deep despair, V. 41.)
At the last day, they'l hug their Wards, their care,
Proud of their charge will take them through the Air,
Wing

* Upon Earth
they go by other
& worse Names,
according to
that in Homer,
"Ov. *Carthar*
relation to
Sons of *Zeus*
and *Proserpina*.

Wing them through all the Story's of the Sky;
 Until they reach the Throne o'th Deity;
 In that Celestial Kingdom they shall rest,
 For ever singing, and for ever blest.
 Who would not give the *Indies* for this Field;
 Which unknown Treasures, will, for ever, yield?
 What *Merchant* would not for this Jewel Trade?
 If we will strike, Christ has our bargain made;
 They who neglect lose all they had before,
 And never shall obtain the proffer more.
 The pain of loss, and twinging pain of sence
 Eternally to last, shall then commence.
 Christ came to fish for Men, and all would take,
 They who prove bad fall to th' Infernal Lake,
 That Lake which burns with a sulphureous Fire,
 Where all degrees of Punishment conspire.

V. 44.

V. 45.

V. 50.

V. 47.

These awful Truths, and Works, spake more than Man, *Mat. 14. 1.*
 Their spreading *Fame* through all the Confines ran:
The Tetrarch Herod trembled when he heard,
 And, conscious of his fault, *John's* Ghost he fear'd. *V. 2.*
 " Vain was his fear, but vainer his surmise,
 " To think that *John* could with such Glory rise;
 " Those borrow'd beams shot from the Neigh'ring Sun,
 " To him the name of Lucid body won.
 " *John* was the Moon i'th' Starry Hemisphear,
 " But at the greater light must disappear;
 " To Rival him, or *Herod*, was too low;
 Christ does in private to the Desert go;
 (Yet still the Multitude his steps pursue,
 " He's too conspicuous to retire from view)
 With double food doth there *five thousand* feed, }
 " And multiplies his blessings to their need; }
Two Fishes, and *five Loaves*, do ev'n exceed. }
 To take an earthly Crown he's strongly prest,
 But by retirement shuns their mean request;

*Greatest a-
 mongst the
 Prophets.*

V. 13.

Luke 9. 14.

Mat. 14. 17.

John 6. 15.

Mat. 14. 23. There he converses with his God alone;
 In contemplation go's t' his Native Throne;
V. 24. Thence his Disciples need doth call him down.
 They in a Tempest had their Anchor lost,
 Quitting their hold on him as they were tost:
V. 25. Although they saw him on the Waters come;
V. 26. Their fear made him a Ghost to threat their Doom;
V. 27. His charming voice allays their stormy fears.
 Next on the Winds, and Seas, its Pow'r appears.
 From having calm'd the Sea, he goes to Men,
 And there his influence spreads at large agen.
V. 36. His ev'ry touch Diseases force controuls,
The Cloths of his thoughts. His *Cloths* Cure Bodies, as his *Words* do Souls.

Mat. 15. 1. The *Pharisees*, and captious *Scribes* he taught,
V. 19. That God regards the *Heart*, and inward thought,
 Whil'st that is pure no action can be naught.
 Our rule we should not from Tradition seek;
 But hear what God, not Rabbi Doctors speak.
V. 22. At first a *Woman* Begging he deny'd,
V. 28. But grants when he her *Faith* had fully try'd.
V. 34. Now with *few Fishes*, and *seven Loaves* of Bread,
V. 38. Mirac'lously *four thousand Men* are fed.

Mat. 16. 1. The *Jewish* Doctors of their two chief sects,
 With admirable knowledge he detects.
V. 6. That latent *Leaven*, which ferments their Mass,
 Can by no means his great discernment pass;
 He sees the Poyson lye within the Glass.
 He doth his Character more full exprefs,
V. 18. And says, the *Church* shall him it's *Rock* confess;
V. 19. That with his Ministers he'll trust its *Keys*,
 To let in, or exclude whom e're they please:
 He gave this comfort to lead in the *News*,
 That they should soon their sacred Master lose:

But *Peter*, like his Successors is bold,
 And contradicts what Truth it self had told;
 But the *Messias* check'd his worldly thought;
 Thence a discourse o'th' price of Souls he brought;
 He shews that they may well the Cross endure,
 To whom he would the Life to come ensure:
 Their Souls above this lower World should mount;
 Since for their love to it they must account,
 When he the glory's of his Throne displays,
 Circled with Angels, clad in's Father's rays.

V. 22.

V. 23.

V. 26.

V. 27.

Of his Disciples only three he chose,
 To whom his Heav'nly Aspect he'd disclose.
 " The skirts of *Glory Moses* did explore,
 " It's shining Face was never seen before.
 " Of old by *goodness* God himself exprest,
 " With it's full prospect Man but now was blest.
 " *Moses* left life before he reach'd this Land;
 He, and *Elias*, now do in it stand:

Mat. 17. 1.

Exod. 33. 23.

V. 19.

Mat. 17. 3.

V. 4.

Transported *Peter* fain would settle here,
 And erect Tabernacles in the Air;
 While he asks leave Heav'n doth enclose him round,
 The Clouds divide, and make way for this sound,
 This is my dutiful, beloved Son,

I will that unto him yee for Instruction run.

This sound amazing to a Mortal Ear,
 The rapt Disciples could not stand to hear,
 But kiss the Ground, for reverence, and fear.

V. 6.

Again to help the wretched he descends,
 And to his proper place the Devil sends.

V. 13.

The want of *Faith* had rendred vain his Grace;

V. 20.

So 'gainst the Servants Satan kept the place.

V. 16.

To Faith, and to it's Author, all things yield,

Mountains remove, and Spirits quit the Field;

But yet the Lord of all things *Tribute* pays,

V. 24.

And does by Miracle the Money raise:

Lo!

v. 27.

Lo! in the Mouth of a Sea-Fish 'tis brought;
The Sea to own subjection thus is taught.

Mat. 18.

v. 4.

v. 5.

v. 10.

v. 8. & 9.

v. 15.

v. 16.

v. 17.

1 Cor. 5. 5.

v. 20.

v. 27.

v. 33.

v. 35.

(please;
Earth's Pow'rs obey'd. He shews what Heav'n doth
That th' *Humble* minded thither rise with ease;
That we like Children should be innocent,
To aid those darlings of th' Almighty bent;
Since tis of great concernment so to do,
Their Guardian *Angels* standing in God's view;
Where they the sev'ral Grievances disclose,
And each the Man that hurt their Infant shows.
He bids us *Hand*, or *Foot*, or *Eye* remove,
That instrumental to offences prove,
For there will be no want of them above. }
He doth profess he came to save, to find,
Those wretched straglers, that lost Flock, Mankind;
That in his Arms he hugs the bleating Stray,
v. 13. More fond of one return'd, than all the rest that stay.
Through him his Father's ready all to save;
Amongst our selves we should like Mercy have:
Our Brother's faults should pardon, and conceal,
If he goes on to two or three reveal,
Who with grave admonitions should begin:
The Pow'r Ecclesiastick next comes in.
The Church, so long at least, the Keys retains,
As Satan o're th' excluded Members Reigns.
All kind of Blessings are to th' Church convey'd,
Whilst Mens Petitions in Christ's *Name* are made;
Where two or three shall join in Common-Pray'r,
He'l grace the Service with his Presence there.
How great soe're's our Debt, if we submit }
Without full payment we shall stand acquit;
Then others to forgive is highly fit:
If we on them, God will exact on us,
To the unmerciful he's rigorous.

The Doctors jealous of this true new light,
 Forcing it self upon their Scene, the Night,
 That Night, where Laws for retribution lay,
 With Clouds of Cavils strive t' obscure the day;
 To them his Law of Marriage he maintains,
 That nothing but *Adultery* breaks it's Chains;
 But intimates, if God give continence,
 A single Life is best, and freest from offence.

" He's happy, who his thoughts on Heav'n does place,
 " Strong Nature being curb'd by stronger Grace,
 " That manifests 'tis onely Divine Love,
 " Makes him insensible to others prove:
 " But Men will still be Men though they believe;
 " This immaterial Doctrin few receive: *in y^e found^d*
 " Nor is't expected of them, for if 'twere *immaterial*
 " They'd need those harsh initiations bear, *being*
 " Which superstitious Heathenism requir'd,
 " To purge the Soul from all it here acquir'd:
 " And bring it to the state, suppos'd, it had
 " E're 'twas with an infecting Body clad;
 " That Body which must now be satisf'd,
 " As well as the thin substance to it ty'd:
 " Pleasure's the gluten which doth both cement,
 " That perish'd, they will part in discontent.

Here Grace on Children our Arch-bishop sheds,
 His Hands in Confirmation bless their Heads,
 To all that come he bright instruction spreads.
 A Rich *young Man* in heat to Heav'n would go,
 And the possessions 'bove the Stars would know;
 But would not part with his acquits below:
 He lov'd his God, and Neighbour, Mammon too:
 Our Saviour thence takes notice of the snares,
 Which lie in Riches, and in worldly Cares:
 The God of comforts large account will make
 Of whatsoe're we part with for Christ's sake;

Mat. 19.

V. 9.

V. 10. All Men
 cannot receive
 this saying, save
 they to whom
 it is given.

V. 12. There be
 Eunuchs which
 have made
 themselves Eu-
 nuchs for the
 Kingdom of
 Heavens sake:
 He that is able
 to receive it let
 him receive it.

V. 15.

V. 20.

V. 23.

His

v. 28. His twelve Apostles *on twelve Thrones* he'l place;
And give Eternal Life to th' self-denying race.

Mat. 20. God no respect will to Man's merit bear,
ad Who e're will Work shall equal payment share;
v. 10. Although we come i'th' closing of the day.
v. 16. When e're we answer to the call, he'l pay.
Many come in at first, but fail at last,
For ever happy he whose Tryal's past!
The merit of Christ's Death being thus declar'd,
v. 18, & 19. For the *Description* of it they'r prepar'd.
" The name of Death is not so direful known,
" As when its circumstance and manner's shown;
But now they'r strong enough, to bear that, grown.
It thus being plain his Kingdom's not below,
v. 21. For an high place above he's prest for two;
But he declares Ambition's not the way.
v. 28. Their Master, here, himself did lowest lay.
Illuminating thus the dark'ned mind,
v. 30. He next with groapt-for Sight salutes the Blind.

Mat. 21. He doth his right in worldly Goods to share
v. 4. But once (and for a Prophecie) declare;
v. 2. For that, the Ass, and Colt he did command
v. 3. (The Word o'th' Lord no Owner could withstand.)
v. 7. Then on the Beast, so Sanctifi'd, did ride,
v. 9. While the admiring croud *Hosanna* cry'd.
Come to *Jerusalem* he takes no Crown,
v. 12. But pulls their Idols from *the Temple* down.
v. 13. Money usurp'd the Worship due to God,
Under his Feet their basted hopes he trod.
Sinners he to him took, but to reform,
He thrusts them from *the Temple* in a Storm.
He that by's presence, and his Works does cleanse,
v. 14. And drives Diseases and sick minds from thence;
Approves himself a Prophet, and a Prince.

Recolunts the blessings of his happy Raign;
 That Pray'r's through him are ne're put up in vain;
 His Pow'r is question'd by Phanatick *Jews*,
 Which he at large with their rejection shews,
 Who the last method of God's Grace refuse.

V. 22.

V. 23.

a 33, ad 42.

God hath invited *many* to his Feast;
 But it is rare to find a worthy Guest;
 Some for their *Master* Mammon cannot come;
 Some for expecting *Mistresses* at home:
 His Feast these undervalue, more despise;
 And to their scorn his Servants sacrifice.
 One will pretend to be God's chosen one;
 But by his filthy rags of Sin is known,
 And into *utter darkness* justly thrown.
 Our Lord doth all by means sufficient call,
 Themselves do render't ineffectual.

Mat. 22.

Luke 14. 5.

Mat. 22. 5.

Luke 14. 20.

V. 6.

V. 11.

V. 13.

The *Pharisees* who found themselves reprov'd
 (Correctors of great faults are seldom lov'd)
 Before *his life*, his words now, *sought* t' ensnare;
 To take him from his guard *they rev'rence bear*, (V. 16.)
 He, like an Oracle of doubtful sense,
 Sends them away in wonder, and suspence:
 The *Sadduces*, more drown'd in body, thought
 They had a Question far more subtle brought;
 He answer'd clearly, yet above their Spheres,
 For he brought *spir'its* and *Angels* to their Ears:
 But now the *Pharisees* rally again,
 They thought the *Lawyer* might their Plea maintain;
 His single Quere soon is satish'd,
 He dare not move again to have it try'd,
 Doth Christ's abridgment of the Law approve,
 That it is all contracted into love,
 Only to know it's true extent doth move;
 Christ shews it reaches to the highest Heav'n,
 And o're the Earth where any object's giv'n;

Mat. 21. 48.

They sought to
lay hands on
him.

V. 22.

V. 23.

Mat. 23. 8.

Mat. 22. 34.

V. 35.

a 36, ad 41.

Luke 10. 29.

Luke 10. 37. He is our Neighbour who does want our aid,
Vicinity is by distresses made:

To all that need, like God, we should be nigh:
Matt. 22. 46. *None durst ask more, as none could now reply.*

Mat. 23. Our Saviour next, as for late times describes
V. 2. Lay-Elders, Pharisees, the Teachers, Scribes,
V. 7. Affecting *Rabbi*, as ours, name of Saint;
of Babylon. More then *the Whore* they lash, bedaub'd with Paint:
V. 27. The precious Teacher must have th' upper place,
V. 6. Whence he deals blessings to his Babes of Grace.

V. 14. His zealous *Pray'r* doth sanctifie the Meats,
More the Devotion with which he eats:
He swallows *Widows*, *House*, and Soul and all,
Whilst the poor silly Flock answer his call;

V. 15. But these, alas! much greater Bigots grow,
(For the most ignorant are always so.)
But sure they could not wheedle many in,
a 16, *ad* 23. If Cobweb-niceties they did not spin,

V. 13. Whereby with a distinction Men may Sin.
Except their Tribe, they *Heav'n* deny to all,
But unto them 'tis unconditional:

Yet about room they need not be severe;
For they are never likely to come there,
Whilst they the utmost of Religion place
In the preciseness of the Garb, and Face;
In little rigors which God ne're requir'd,
And the Traditions of a Man admir'd,

V. 23. But pass-by justice, mercy, charity,
Let them as lower dispensations lye,
Yet their Redeemer taught them better things,
V. 37. And for this scatter'd Fowl extends his *Wings*.

Matt. 24. Sin being taxt, he fore-tells punishment,
Revealing angry Heav'n's most dire intent:

The desolation of the stubborn *Jews*,
 A faint resemblance of the World's, he shews;
 That great Catastrophe he saw most cleer;
 Yet would not fix the time, but point to't *near*: V. 33.
 He marks the Symptoms of the World's decay,
 What tumults to its seaver lead the way:
False Prophets, and *false Christs* shall fill the Stage, V. 24.
 Ills in themselves, as they the last presage:
 Ev'n *the Elect* had need be on their Guard,
 'Gainst them and the great foll'wing day prepar'd;
 The careless they'l to their subjection bring,
 Apeing with *wonders* the Prophetick King;
 He will the Earth from these foul Monsters cleer;
 But in a day unlook'd for will appear: V. 42, & 50.
 Angelick Trumpeters shall go before, V. 31.
 Whilst through the Clouds our Sov'raign Judge is bore,
 To circuit all the whole Creation o're;
 Who would not let him here possess his Throne,
 Their base Rebellion shall for ever moan:
 They for a while may Lord it o're th' *Elect*, V. 49.
 Christ soon will cast them down, his own Erect.
 They may oppress, and revel with their spoil;
 But sure-avenging Heav'n does mock the while,
 Heav'n, that at their calamity will smile:
 But they who true to their Great Master prov'd, V. 46.
 Shall be t' advancement in the Skies remov'd,
 Their prudence, justice, temp'rance, being approv'd.

Such Spiritual promotion all would reach, Mat. 25.
 That many fail this Preaching King doth teach;
 Not through the want of the blest Bridegroom's call,
 Though the *Oyl* were not, that was general: V. 9.
 Who have not the conditions of their own,
 Trust vainly supererrogation: V. 8.
 God gave to all *Talents* enough t' improve, V. 15.
 That others thrive doth but our sloth reprove:

v. 27. He will exact a just and full account;
 Whilst it lies still the Int'rest high will mount.
 Those happy Servants that put out to Trade,
 Returns inestimable will have made,
 Especially for what with' *Poor* is laid;
 Christ takes upon himself what they contract,
 They as receivers under him do act;
 Who those his Ministers misuse or slight,
 He at the Righteous Judgment will requite:
 Good, and ill Offices with him are weigh'd,
 And to the full large compensation made.

Mat. 26. 3. The Teachers, and the Elders of the *Jews*,
 Whose miserable lot he plainly shews,
 Vext by that Mouth, which proclaim'd future Fire;
 To put to Death the Lord of Life conspire.
 v. 4. At *Simon's House* as he at Table sate,
 v. 6. She her own memory did consecrate,
 v. 7. Who *on his precious Head* the Oyl did pour;
 That unction took against the supream hour.
 Our Saviour knowing that his end was nigh,
 His House in order sets before he dye,
 Blest Tokens of his love he leaves behind,
 Symbols to represent himself design'd:

v. 26, 27, 28. *O Lord! for evermore give me this Bread,*
 John 6. 34. " That Wine, that precious Blood for Sinners shed.
 " Now the last Scene of wickedness is near,
 " The Clouds forerunners of the Storm appear;
 v. 49. " The Serpent spreads his Venom in a *kiss*,
 " (To ills there always a fair preface is)
 " Who Troops of Angels had at his command,
 " Would not usurping Earthly pow'rs withstand;
 " His Kingdom, like the Path he shews, is peace,
 " 'Twas told, War and its Emblems, Swords, should cease,
 " He here in part made good that Prophet's word,
 v. 52. " Whilst in his service he condemns *the Sword*.

Him-

Himself he does t' his Rebels Pris'ner make ;
 His Servants then their captive Lord forsake ;
 Yet *Peter* always forward, follow'd near,
 But soon discover'd the worst kind of fear,
 " (So hot-heads always prove when danger's nigh,
 " Only the mod'rate promise constancy :)
 His Lord he *had oppos'd*, but now deny'd,
 This out of weakness, t' other out of pride,
 Mov'd with the sense of Guilt he went and cry'd. }

V. 57.

V. 56.

V. 58.

Mat. 16. 22.

Mat. 26. 75.

But still the hardned *Jews* their Work pursue,
 Put on those Chains they must for ever rue,
 And unto *Pilate* brought their Pris'ner bound;
 But *Pilate* soon their canker'd *envy* found:
 Besides, an Angel on *his wife* impress
 Those characters of Christ, which fill'd her breast, }
 Till she declar'd them she could have no rest.
 " Yet see the Pow'r of importunity!
 " His Judgment, and his Wife he doth deny;
 " 'Cause for pretended Justice loudly urg'd,
 He yields, and by no *water* can be purg'd.
 He loads with stripes him who did bear our Sins;
 " The condemnation of the *Jews* begins:
 " Hence is their Epocha of mournful times;
 They cloath him with the colour of their crimes:
 A Crown of Thorns they planted on his Head;
 In his Right Hand for Scepter plac'd a Reed;
 To this mock'd King they in derision bow,
 Their freedom by *unrobing* him avow, }
 Treat him with blows and supercilious brow.
 They further yet their poyson'd malice own,
 Nothing but Crucifixion could atone,
 That Prophecy, and that their rage requir'd,
 And they obtain'd the issue they desir'd:
 With *two* known *Thieves* he that secur'd Mankind,
 T' improve the malice by the scandals, join'd.

Mat. 27. 1.

V. 2.

V. 18.

V. 19.

V. 24.

V. 26.

V. 28. A Scar-

let Robe.

V. 29.

V. 31.

V. 35.

V. 38.

Happy

- " Happy that chosen Thief whom God did make;
 " To shew how soon he'l Man to Mercy take!
 Christ with him carry'd the late penitent,
 Luke 23. 43. " To *Paradise* immediately he went.
 If Men to Heav'n their former habits * bear,
 Perhaps it may seem strange what he does there;
 But the frame of his mind was alter'd here.
 Who'l say that so late penitence as this,
 Can now be true, or have reward with his?
 Yet that becomes not us to look into,
 Let us but keep what is reveal'd in view:
 See how Christ's goodness triumph'd o're his foes,
 Luke 23. 34. Ev'n to his Murtherers he blessings throws:
 He, who ne're ask'd in vain free pardon brought
 For *them* could think they did but what they ought.
 Some thought they did God service by his end,
 Who did not to his Miracles attend;
 Their ign'rance might with care have conquer'd been:
 They stood in need of Pardon for that Sin.
 " And thus that Holy Lamb both liv'd and dy'd,
 Philip. 2. 6. " Equal to God without assuming pride,
 " And yet to Man in flesh and pain ally'd.
 V. 51. Affright'ned Nature trembling shook the Earth,
 To see him dye who gave to all things Birth;
 The Rocks divide, while Men their Hearts did close,
 V. 52. The Temple Rent, and sleeping Saints arose:
 " And well they might, his death did Hell controul;
 " And to the Grave infus'd a quick'ning Soul.
 V. 57. Good Joseph his own name kept from decay,
 While he embalm'd the God-head's Corps of Clay,
 V. 60. And did in's Tomb that sacred relick lay.

* This life is the time of our preparation for our future state, such a temper and disposition of mind as a Man carries with him out of this life, he shall retain in the next. 'Tis true indeed, Heaven perfects those holy and virtuous dispositions which are begun here; but the other World alters no Man as to his main State. Tillotsons Sermons, pag. 33. Edit. 2.

Christ, who prepares our Mansions in the Skies; *Mat. 28.*
 Had done the same for what intomb'd here lies:

Now it he reassumes to shew to Men; *V. 9.*

His Church being fix'd, with it returns agen:

Thither to intercede for Man he went,

Whence Grace through him is from the Father sent:

He promis'd, and 'tis sure he never ly'd,

He will for ever with his Church abide; *V. 20.*

" Yet to it here his Sp'rit's by measure giv'n,

" Whilst it remains a Candidate for Heav'n,

" That place, which he arose t' assure to his,

" Consummates Grace in an unmeasur'd bliss:

" May I, the meanest Member that attain,

" And, Lord! subject me here to thy most equal Reign!

SIT SOLI DEO GLORIA.

FINIS.
